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Sitting in the Seat of the Scorer

Editorial

The Educational Status of the Disciples' Ministry

By Alva W. Taylor

Across Turkey

Beginning a Series of Travel Stories

By Herbert L. Willett, Jr.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Sitting in the Seat of the Scorer

THE SCORNER IS THE ENEMY OF MANKIND. A sneer has often taken the heart out of an enthusiast or discouraged the ardent student. The scorner is neither productive nor is he willing that others should produce. He is a kind of gangrene on the body of society which is to be given heroic treatment whenever it appears. There are certain reasons why such sick souls are more numerous now than in other times. That they should not make their sickness to appear health, earnest-minded men must see clearly the fallacy and the evil of their state of mind.

The scorner is often begotten of sin. In a bachelor club of Chicago is a man worth more than a million dollars. Unlike many men so fortunate, he is a moral pervert. At the age of seventy, he makes one of his chief occupations the carrying of a camera to make lewd pictures forbidden by law. Surrounded as he is by men of the world with moral standards none too high, he has fallen to a depth abhorrent even to his companions in sin. Such a man affects to be a scorner. He has no faith in humanity or the world or God. His very sin and shame are a forceful expression of his contempt for life. Without courage to die, he commits a living death.

The scorner is an egotist. He lives under the ancient system of astronomy which makes the earth the center of the universe. Worse than this, his own life is the center of the earth. Sun, moon and stars revolve around him. Men, women and children must dance attendance upon his majesty. There is a kind of insanity which is called the exaggerated ego. In a certain sense all egotism involves a faulty mental process. Every teaching of modern knowledge is to show a man his dependence on humanity and on God. Only the scorner and the fool deny this dependence.

♦ ♦

All enthusiasms fall under the ban of the scorner. Yet every great advance of human life has come as an enthusiasm. Reforms must grow the wing feathers of a great passion before they can fly. The emotion of the abolitionist was once the butt of ridicule for the scorner. The prohibitionist succeeded him in the funny papers. The pacifist now provides a target for his cheap wit. On the train of progress the enthusiast is the engine; the scorner is the brakes.

Goodness is a fairy tale to the scorner. He believes that every man has his price; and what is worse, that every woman has her price. It is easy to hunt for self-seeking motives in every good deed that is done. Perhaps we all act upon a variety of motives. The scorner interprets a good deed always by the worst motive that he can find in the mind of one who has sought for the good. When a man doubts whether there is a disinterested action in the world, he only confesses his moral poverty. There is a color-blindness of the soul. A man we once knew could never find strawberries because they were red and he could not see red. The scorner cannot find goodness because his vision is not adjusted to that kind of reality.

Beauty is an empty word with the scorner. We are

well aware that beauty is not altogether an external matter, but lives in the soul of the artist. It is for this reason that two persons in an art gallery may have radical differences of opinion about a picture. There are people in the world who have lost their appreciation of good music. Paintings are only the accumulation of so much pigment, significant because other people are foolish enough to pay large prices for them. Poems are frothy nothings. The house built by married lovers as the expression of their ideals is only so much wood and stone. The scorner has his own reward. He lives in a world where he sees the mud but never the sunshine.

♦ ♦

It is not to be wondered at that the scorner has no use for God. What enthusiasm is to the reformer, goodness to the moral man, beauty to the artist, truth to the thinker, that God is to the soul of the religious man. A pseudo-scientist once declared that he had swept the heavens with a powerful telescope and found no God. He had examined a human brain with a microscope and found no soul. Most of us live unconscious of the wireless messages that agitate the air all around us. We have no ear to hear them. Only the aerial and the instruments can bring them in and translate them into sound which we can hear. Even so, a man can murder his religious consciousness. He then naively declares that there is no God.

Perhaps we are in danger of scorning the scorner. As his mental and moral and spiritual attitude stands as a pitfall, we have a right to make a wide detour around it. We ought to erect danger signals to warn away our fellowmen.

It will be easier to prevent such an attitude than to cure it. We all need to be taught the art of growing old gracefully. The scorner may be said to be a prematurely aged man who has lost interest in life. How to keep our interests alive, means much not in length of years, but in the satisfactions of the every-day.

Two old men of the Congregational fellowship show us how to do this. They are Lyman Abbott and Washington Gladden. We can imagine them looking for the newspaper very early in the morning. They know the Great Adventure is near for them, but they are not daunted. They look forward to it with curiosity and with a sustaining faith. But this interest in eternity, quickened by their years, has by no means obscured their interest in the here and the now. They will care profoundly who is elected for president this fall. The war news is fraught with deep significance for them. The great realities of the soul are not less certain but rather more so after the long years of their pilgrimage here. No accumulation of years and experience will take away their interest in life. They have found the fabled Fountain of Youth and will never grow old.

We cannot despise our world, nor humanity, nor ourselves, for all these things are of God. It is our faith in the Creator, the Father of all Souls, that makes us ever delight in the works of his hands.

The Educational Status of the Disciples' Ministry

By Alva W. Taylor

IN THE two years' time the writer has been working at this survey some 1,200 letters have been sent out to select men, asking their co-operation in filling out schedules of inquiry. Each was asked to select a distinct area, such as a county, a missionary district or a state, and to give the educational equipment of each and every Disciple minister within that area. This was expected to yield a cross-section analysis of the educational status of the ministry of the brotherhood that would be fairly accurate. In the absence of any means in the church's organization to make a complete enumeration, such as the Methodists and Presbyterians possess, this seemed the best that could be done.

SOME CONCLUSIONS ARRIVED AT.

Of the 1,200 men addressed, only about one hundred responded. But the schedules returned covered so wide an area and so considerable an amount of territory that they warranted the drawing of some conclusions. The correspondents were able to procure at least the entire number of college men in areas running from a city or county up to missionary districts and in several instances whole states. The total number of ministers covered in the reports was more than one thousand. The men who attempted inquiries found many difficulties. There was no fund to cover the expense of their inquiries; many refused to answer any questions about their educational preparation, some even resenting it; missionary secretaries, both of state and district, have not the means at hand to discover the facts in regard to the ministry of their fields. The difficulties were not without relief in humor, a striking instance of which was a long letter denouncing the whole attempt as an effort to play the bishop, adopt "Methodistic" ecclesiastical machinery and to steal the liberties of the free-born.

The results are not conclusive. Nothing less than a registry of the entire ministerial staff of the brotherhood would be accurate. But these figures are indicative and formulate, with some degree of trustworthiness, the facts in regard to the educational status of the Disciples' ministry.

DIFFICULTIES TO BE MET.

The computation of results was somewhat complicated, but every effort was made to do it accurately. It would have been easy to have taken the net returns on the number of college men, for instance, as compared with the total number reported upon and to have simply drawn the conclusion that there was that certain percentage of college men; but the results would have been ridiculous for several reasons. One of the most patent faults with such a method is

shown by the fact that a correspondent could give easily the whole list of college and graduate men for his district, but would be unable to give any facts regarding a large number of less known men who did not have the privileges of a college education, who thus labor in humble fields and

as it was easy to get urban statistics and the percentage of college men runs high there; but the major portion of the ministers are in towns and villages and the percentage of college men runs much less there. This fact with the one above mentioned, i. e., that college men can practically all be

Educational Status of the Disciples' Ministry

Editor's Note: The following table sets forth the results of two years of investigation carried on by Professor Taylor. The lack of statistical data and, more seriously, the lack of a statistical conscience among the Disciples makes the findings of Professor Taylor as important as they were difficult to secure. This is the first time any systematic attempt has been made to obtain such data. We are indebted to the Campbell Institute, which organization furnished the funds whereby Professor Taylor's work was done, for permission to publish his findings. The accompanying article explaining the significance of the figures in this table is worthy of careful study.

Total number of ministers (not including colored)	5,000
(Student preachers not counted.)	
Total number ministers who are college graduates,	2,250,
or 45 per cent.	
Total number who had some college education but did not graduate,	1,150, or 23 per cent.
Total number who have done some post-graduate work,	400, or 8 per cent, (and about 18 per cent of all college graduates.)
Total number who were never in college,	1,600, or 32 per cent. (Of this number one-half were never in high school.)
Total number of ministerial students in colleges,	1,200.

who did not care to relate the facts regarding their educational handicap. Then there are certain sections of the country where college men predominate and others where they are few. In the former reports were easily made complete while in the latter they were inevitably lacking in details. So computations were made to cover homogeneous sections of the brotherhood.

FULL RETURNS FROM SOME STATES.

The statistics of the Year Book were used as the basis for computations. Effort was made to discriminate between city and country districts

found but others cannot, put it beyond doubt that the figures here given are liberal; there are doubtless fewer rather than more college men in the Disciples' ministry than these findings show.

Complete returns were made on Missouri, Virginia, Colorado and southern California. The western states run high on the percentage of college men and, together with reports covering smaller areas in the West, form a very satisfactory basis for making computations for all that territory. Virginia is representative of that eastern section where Disciples are few, and together with returns

from the territory to the north along the coast and east of Ohio forms a satisfactory basis for computing the results for all that section. Missouri is midway between the middle-western states, where Disciples are strongest, and those more southern states where there is a larger number of non-progressive churches and thus a larger proportion of ministers without a college education. Thus northern Missouri, together with returns covering whole missionary districts in surrounding states, gives very adequate basis for that territory; and southern Missouri, together with the rather inadequate returns from the states of Arkansas, Tennessee and the farther southeastern states (where "Disciples of Christ" are weak and the "Church of Christ" strong), gives a working, though not altogether satisfactory, basis for the findings for that section. From other sections, such as Ohio, Texas and Canada, the estimates are made on the basis of actual returns made from those states. This method seemed the most adequate that could be adopted and yields, we believe, fairly accurate indication of the educational status of the Disciple ministry. At least it is the most pretentious attempt that has been made to get at the facts.

SOME INTERESTING FIGURES.

The Year Book lists 5,600 ministers. Among them it gives the names of a considerable number of students for the ministry, but does not accurately indicate just which are students in all cases. As it was desirable to reckon with ministerial students as a separate class a deduction of six hundred was made from the total ministerial list of the Year Book and computations made on the basis of 5,000 preachers over and above those studying for the

ministry. The number of men who have done post-graduate work could no doubt be accurately determined by actual count of men who know each their own state well, but the classification cannot be so satisfactorily made. There are many men who have remained with their alma mater for a master's degree or for a year's graduate work. Ofttimes the college was not equipped for graduate work in any such way as are the larger graduate schools, and the work done could hardly be classed with that done in a regular graduate divinity school or university. Thus again the returns on the number of ministers having had graduate work over-rate rather than under-rate the facts.

The colleges report 1,004 students for the ministry. To this should be added a considerable number for those studying in graduate divinity schools and in other colleges than those of the brotherhood. The total would not fall short of 1,200, granting that all those reported as students for the ministry by the colleges have actually entered upon such preparation and are thus committed to preaching as their life work. There are several colleges, and among them those reporting the larger number of ministerial students, who do not discriminate between preparatory and actual college students. Thus the number reported as students for the ministry cannot be all called "college students" and no doubt a considerable number of them will go to the field without a college degree. Thus again the figures given err on the side of liberality rather than conservatism.

The total number of men in the ministry and preparing for it is thus found to be 6,200. Of the 5,000 who are on the field the Year Book lists 448 as men who are in business and

preach occasionally and 223 as regular preachers who are also in business. The latter enumeration must be very faulty for correspondents in this inquiry state that from 10 per cent to 100 per cent of the preachers in their areas combine business with their ministerial work. In such states as Missouri, Arkansas and Tennessee, where there are hundreds of small rural and village churches existing on preaching once per month, the overwhelming majority of the men who minister to them are compelled to piece out their incomes with business avocations. Even in such states as Indiana and Illinois whole missionary districts were found where every man preaching for the smaller churches also engaged in a secular occupation. The writer is willing to estimate that from one-fourth to one-third of all the men in the Disciple ministry engage also in some side-line of business or are business men who make preaching an avocation. This is an estimate and not a part of the serious findings of this survey.

A REPORT ON SALARIES TO COME.

The correspondents were also asked to give as nearly as they could the salaries of the men they reported upon. The results are interesting and will furnish material for a separate report.

All figures in this report are given in round numbers. If actual enumeration could be made exact figures to the digit would mean something, but where the findings are by computation through complicated figuring there is nothing gained by giving odd digits. The figures are approximations at the best, and though they are accurate approximations, round numbers serve all purposes and are much more easily used.

Homeward Bound From the Orient

By Herbert L. Willett, Jr.

I. Across Turkey

NO LONGER is leaving Turkey for any other country, or even leaving one city to visit another part of the Empire, merely a matter of packing one's trunks and bribing the customs authorities to let them pass. No, one now starts a couple of months before he hopes to leave, and gently begins to pull the wires terminating in his Excellency, Jamal Pasha, Commander of the Fourth Army, Minister of the Marine, Military Dictator of Turkey, and thirty-two other things, all of which have to be mentioned,—and paid for,—in any telegram he descends to receive.

Since the policy of mild speaking persistently pursued by our government makes its foreign officials useful as the recipients of requests, but useless when aid for American citizens is necessary, we sent our plea to Jamal Pasha, through informal channels, and were soon the proud possessors of a paper stating that four American

teachers would be allowed to travel through Turkey, and were to have the use of all military trains and automobiles. The letter was signed by Jamal himself, and the necessity of permission to use military conveyances was soon made evident.

Having the document safely guarded, we approached the chief of police for permission to leave Beirut, and found that only three visits to the central station were necessary to get the required Vetheka, or local permit, without which no one could buy a train ticket nor cross the city boundaries.

Next we had to have our passports vis-ed by the consuls of the European countries we would have to traverse, and these officials required, in addition to the passport Washington gives, a statement as to our time and place of birth, signed by our consul; pictures corresponding to those on the passports; and a special endorsement

of our signatures, also from the American consul. These vis-es completed the governmental requirements.

THE RUSH FOR THE TRAIN.

Food was the next item to be considered. The Turkish military trains are not provided with dining cars, and the country has such trouble providing for the army, that it is unsafe to trust to what one can find at stations. Therefore we bought a stove and saucepan, cups, saucers, spoons, oil, and various sorts of tinned food, completing the list with several dozen cakes of chocolate and enough jam to furnish a British afternoon tea.

These provisions bulged our suit cases and overflowed into two baskets, and we gravely considered leaving all changes of clothing behind because we feared that we might at times have to be our own porters, and a big demijohn of water was absolutely essential to our health in the cholera infested

country between Beirut and Constantinople. But we decided that it was as easy to leave clothing along the way as to give it away before we started, and so we had thirteen pieces of hand baggage when we lined up for final inspection.

Money was another difficulty, for while Turkish five pound notes passing at a face value of about \$22.20 are

we had determined to smile at everything and refrain from all complaint; so we piled the suit-cases for which there was no other room in the aisle of the compartment, put the demijohn and food baskets on top of them, covered the whole with two rug bundles, and set one man on the ridge thus formed. Then we propped the toppling mass with our feet, bought many fans, and broke into melody to cheer the spirits of those left behind.

THREATENED DISASTER.

In view of Beirut as one climbs the foothills of the Lebanon is always a sight to be remembered, but when every hundred feet decreases the heat several degrees, words cannot express the joy with which one feels the cogs slipping past. We took turns at the windows and as one man after another reached his station and left us, we gradually possessed ourselves of as much room as we had paid for, and prepared to enjoy instead of enduring.

Disaster threatened before we had been gone an hour, in the shape of an official who suddenly appeared at one window and demanded our passports. We were prepared for that, but not for the appearance of a letter which fell from one man's pocket and was immediately seized. What! We were carrying letters! A crime! Treason!!! Ingratitude!!! We all explained at once—it was a note of farewell handed in just as the train pulled out. It was valueless. It should at once be destroyed,—and the action suited the words. But the soldier was unap-peased. He, being the usual type of Turkish official in Syria, knew no Arabic, French, German nor English, and our Turkish was not ready for exhibition.

Things began to look serious when someone got an idea. With elaborate gestures he enacted the story of a person weeping in Beirut, and as a parting token giving to her best beloved this note which now he, poor soul, had been forced to destroy. We all looked sympathetic; the pseudo-lover gave signs of sorrow, and the soldier either understood or considered us hopeless, for he shrugged his shoulders and passed on,—a truly oriental method of solving the difficulty.

SOME APPRECIATED GIFTS.

Stops along the way were very long, because at each place wood had to be taken on in quantities large enough to run us a few miles further, since there is no coal left in Syria. We had railed for two years at the denuding of the Lebanon to provide the railroad, but on that June day we felt reconciled to the vandalism, since it was getting us started home. Several times friends were at the train to give us parting messages and provisions to add to our store.

One lady presented us with salad dressing, paper napkins and a lavender stick, begging us to tell her friends at home how she needed money. Chickens, bread and native cheese were presented, and even a cake made its appearance. At Aley, the military

capital of the Lebanon, a former student of mine, now a subaltern in the army, whispered to me that about twenty-five soldiers were dying every day of cholera, and that two German drill-masters had recently been murdered for their severe treatment of the men under them,—a report like others that we had frequently heard from various parts of the country.

Reyak is the point at which the Aleppo branch of the railroad leaves the Damascus line, and is chiefly notable at present for the fact that several hundreds of Armenian refugees were there allowed to starve to death in the sun, for the furtherance of the Turk-German plan of extermination. No signs of any remnants of the unfortunate people met our eyes, but we did fall in with a group of German officers coming from the Suez Canal.

One of these, whom I had known as a school boy in ante-bellum days, rescued me from the crowded compartments of our new train, and allowed me to share with himself and two brother officers a very comfortable compartment set aside for them. From them I learned that the Kaiser is not insane, that Germany would win before October, and that the United States government deserved the worst fate their language could describe. I remembered that I was apt to be considered an enemy in a hostile land, and so reserved comment until music and the stars were mentioned.

AT ALEPO.

Near Baalbek we met one of the chief army surgeons of the Lebanon, a Beirut friend, and he told us that their hospitals were full, but that there was no medicine of any sort to be had, and that nothing could be done for the soldiers other than cleaning them up before they died.

Morning brought us to Aleppo, and a more unalluring city I can hardly imagine. A glittering sun upon the white houses and yellow sand made a blinding glare, and we disliked the city even before we found no rooms at the hotel, no train out before the next day, and the place little but a concentration camp for Germans. We appealed to the U. S. Consul, and he lived up to his reputation of being the most useless man in the consular service. We camped out on a hotel piazza until late in the afternoon, and finally were grudgingly given a small room in which the four of us could scarcely move around. But true to our plan we grinned, even when ice water had to be passed by as dangerous, though we were parched. And when the vice-consul took pity on us and gave us the freedom of his cold shower bath, we decided to live until morning. Late in the afternoon we saw a deserter shot in the main street and decided that maybe we were not the saddest mortals alive. Nevertheless we voted Aleppo no place to live in, and were glad to get an early train on Wednesday morning.

It was at the Aleppo station that



Mr. Herbert L. Willett, who has recently returned to Chicago after spending three years teaching in the Syrian Protestant College, Beirut, Syria.

easy to get, change is a problem and must be bought slowly and at a considerable loss. So for three weeks I spent all my spare time changing money, getting what silver I could and taking half and one pound paper notes for the rest. The ninety pounds we finally collected made a pretty large and heavy bundle when we came to stow it away in our pockets.

TREASON!

The day before we left we had to go to the station and present our *Vethikas* and answer innumerable questions before being allowed to purchase our tickets, and then we had to part with some of our precious small money because the government refuses to give change for tickets or stamps. From that time on someone or other wanted to see our papers every half hour day and night, and each put his name on the back to show that he had been attending to business.

On Monday, June 26, we were ready to start and after a five o'clock breakfast we rushed down to get an eight o'clock train. The rush was to prevent the hundred odd persons for whom no cars had been provided from taking the places we wanted, but to which they had an equal right. Tactics which we learned in football won the desired compartment, and the four who were homeward bound allowed seven other college men to help hold places intended for eight and to pile their luggage on top of ours.

When I add that the sun beat down in full warmth on the metal roof of the car, and that the thermometer registered 103 in the shade, the reader may form some opinion as to the temperature and humidity in the car. But

our Jamal Pasha paper came to our rescue. Health certificates were called for and we had none. Did we have permission to leave the city? Only our Beirut Vethekas, we answered. The officers were deeply desolated to inform us that we must see the local authorities before we could leave, and were gently pushing us out of the station when the guardian of the precious paper produced it. The change of demeanor was immediate. We looked well, health certificates could be dispensed with, and as we had the right to go where we liked, evidently we could leave Aleppo. So we all saluted, bowed cordially, and hustled our baggage into the rapidly filling train.

Two of us got into a compartment with several children who objected to the odor of the naphthaline bands we wore to ward off disagreeable animalculi, but we were hardened to public opinion on that subject and held our ground. We even got quite friendly when we learned that they belonged to a party of twenty-two wealthy Armenians being deported to the interior where any fate might await them. They were very brave about it and thoroughly won our esteem.

APPROPRIATIONS "FOR ARMY USE."

During the six hours we spent on the train, I sat with a Turkish Pasha and his Staff in a first-class coach, and watched them test the contents of a large number of bottles of perfumes and toilet waters that had been confiscated from Syrian merchants. Such wholesale appropriation of whatever appeals to officers has become quite the custom throughout Turkey, and it is said that ladies' silk stockings are among the items most in demand "for army use." This particular Pasha was evidently a devotee of exotic scents, for the combinations of odors that saturated that car, as one bottle after another was opened, was nearly overpowering.

The railroad from the Syrian coast to Constantinople is at present broken into three sections because the tunnelling of the Amanus and Taurus Mountains is not yet complete. Consequently one has to cross the mountains by some other method than by rail, and frequent changes are necessary. Islahiye, the end of the first stretch of the road, has no other distinction than that of being a temporary terminal, and boasts nothing but a station and military camps. Turks are encamped on both sides of the station, many of them segregated on account of cholera and typhus, and near them is an Austro-German barrack, the home of some fifty close-cropped Teutons who are in charge of the work of shipping provisions back and forth along this main artery of military strength.

SOME PITIABLE BRITISH PRISONERS.

About a quarter of a mile away are the English survivors of the Kut-el-Amara defense. We were very anxious to talk to the poor fellows, many of whom are seriously ill, but of course British prisoners are not

easily approached, and so we had to content ourselves with silently wishing them well and hoping for them a speedy exchange.

We knew that large transport autos ran from Islahiye to the next stretch of track, and hoped to find one waiting for the train. But we discovered that one had left just before we got in, and as none of the Turkish officers around the station seemed to know when another might be expected, we hardly knew how to proceed. Dr. Haskins of Beirut and Mrs. Haskins and their two daughters were on the same train, and they stayed in the shelter of the cars, while the rest of us went to search for information and a place to stay. We discovered a distillery run by Austrians, but found that hotels, tents, or even trees were not to be found, and that another automobile was not due for an indefinite time. Even the German officers we had met could do nothing to help us, and so we had a rather gloomy message to take back to the train.

A BIT OF CHEER.

But help was at hand. Miss North, a nurse, on her way to Konia to help in the American hospital, was an accomplished traveler, and had cleared for herself a space on the floor of the filthy station, which was pretty full of native women and children, and there, surrounded by suit-case, provision box and stove, was calmly getting lunch. A hint was all we needed. In short order we had cleared out a corner, lighted our stove, begged some water from the distillery,—we had to prove that we were not English before we got any,—and were serving tea which tasted extremely good. Soup followed, and after our four cups had gone the rounds of the party we felt less gloomy about having to wait for an auto on which to try the value of our Jamal Pasha permit.

Some rash person ventured the opinion that a truck might be in by three o'clock, and so we piled all our baggage in the shade of the station as the crowd which had gathered to watch the train arrive thinned out, and there we set ourselves down, to be ready for instant loading when the longed-for time should arrive.

We scanned the road we could see winding down from the mountain, but no dust cloud arose. By three o'clock our eyes hurt; by four we were rather silent; and by five we four men ungallantly deserted the rest of the party and followed two of the German officers, who had invited us to share their room in the barracks. Even at the pitch of dolefulness we had reached by that time, we were still able to congratulate ourselves that our lot was better than that of the Armenian refugees, who were not permitted to leave the train and had only cold food.

MEMORIES OF ISLAHIYE.

As Islahiye is scarcely a pleasant memory I shall be brief in recalling it. The barrack floor was hard and flies were many; the distilled water was

warm while the pump water we did not dare drink was icy; the station agent was churlish and did not allow us to use the station as a camp, until we swept it out without permission and installed ourselves; and we stayed in that spot for forty-seven hours, which seemed a week. Fortunately no more trains came in to disturb us, and we could use the cars of the one which brought us, as dressing rooms. We men did our washing at the pump and used a picket fence for clothes-line. Three of our four cups were broken during our stay, so that serving the meals became something of a problem; nevertheless we grimed, as per agreement, and kept our eyes on the winding road.

Friday noon the auto came and the German in command won our hearts.

"There is a train due in ten minutes," he said. "Officers will be on board. If the auto is still here they will take it. If you can leave before they arrive you may use it. Can you hurry?"

We hurried! Lunch, nearly cooked, we gave away. Baggage was packed with the contents hanging out, and literally thrown into the car. We climbed in pell-mell, and adjusted ourselves as the speedometer jumped to twenty, and we were off. I sat on a chain, an umbrella, and the corner of a suit-case, but I did not care. Islahiye was behind us!

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EDITORIAL

WHY CHRISTIANITY LIVED.

THE fact that Christianity has outlived most of the systems of the ancient world has always been a challenging problem for the historian. Gibbon felt this problem all the way through his "Decline and Fall of the Roman Empire." Later historians have made efforts to account for this interesting and for us most significant phenomenon. Looking at religion from the view point of history we must say that of all the religions of antiquity, Christianity was fittest to survive.

Christianity has within it just the opposite of what the Roman Catholic church claims. It has the power of change. Every century of history is full of the story of adaptations that were made to meet some new emergency. Heresies were analyzed and the truth absorbed from them and taken over into catholic doctrine. This is a commonplace to any student of doctrine.

The church is flexible with regard to the social structure. Beginning as a great democratic movement, it became monarchical in the period when there was but little government. With the founding of strong governments which came with the revival of learning, freedom came to the church again in the form of the Protestant reformation. Wherever the church has undertaken to assume the role of immutability, there it has soon grown weak and powerless. Catholicism is dying in Italy where it is conservative, and flourishing in America where it has so many new methods in operation.

The lesson of this history should not be lost on the present generation. Great demands are being made on the church by new ideas and new environment. Even if these new ideas be "heresy," the history of the church shows that heresy must be understood, and that hidden away in it somewhere is truth. The church in these days of new thought and new social organization may find a surer place than ever before in human life; by refusing the lessons of history it will condemn itself to hopeless obscurity.

LIBERTY AND EXPEDIENCY.

PAUL had the most astonishing freedom of mind.

Having been born in the trammels of an extreme Phariseeism, he emancipated himself completely from religion by law and became a convert to the principle of a religion of the spirit. When he was talking the theory of religion, he was opposed to all statutory law. When he faced practical situations, he limited this principle by another principle, that of expediency. The question of eating idol meat was not one that occupied him long on the intellectual side. An idol was nothing and never could spoil good meat. But the effect of eating idol meat on the conscience of the weak brother was another question.

If either of these principles is followed exclusively, religion suffers. An inconsiderate freedom would wreck the church. A slavish expediency would inhibit all progress.

Alexander Campbell faced the same dilemma. As a foundation for his religious attitude, he declared, "In matters of opinion, liberty." Yet when a Universalist brother in the ranks of the Disciples wished to bear witness of what was for him the truth, Alexander Campbell reached the peculiar compromise that it was permissible to believe universalism—contrary to the sentiment of the

brotherhood—but it was not permissible to teach it, for it would be divisive.

Many modern problems of the Disciples press for solution. We live in an era of the triumph of the principle of expediency. A state secretary once said in our hearing, "It doesn't matter how much anarchy the young preachers believe in, just so they don't 'anarch' any." From his point of view, the ideal minister is a man who is free in his study but in bondage in his pulpit. Probably the people in the pews would not vote for this kind of preacher.

There is such a thing as a pedagogical method of presenting truth. Not all truth is in season. But to shut the door in the face of new truth continually is treason to the Spirit of God.

CONSISTENT MUSIC.

IT WOULD be a ludicrous situation for a minister to preach a sermon on the moral influence theory of the atonement and then have the choir sing, "There is a fountain filled with blood." Yet something like that happens in most of our churches every Sunday. Religion has grown beyond the current hymnology. The hymn book is full of pictures of a very materialistic kind of heaven. The sermon is full of idealism and moral appeal. Unless this chasm is to be bridged, many a service will be a hodge-podge. Perhaps a good many of the people will remember the hymn more than they do the sermon.

There are several reasons why improper music continues to be used to such an extent in our churches. The first and most potent is the business ambitions of the music publisher. It is more profitable to publish new rag-time songs that can be copyrighted than it is to circulate the older classic hymns which are now the property of the whole church. Great fortunes have been built up by this prostitution of the music of the church.

Even the churches which have begun some reform of their music have often left the Sunday-school to be victimized by cheap doggerel. We have thought that the old hymns were incomprehensible to the mind of a child, while the new ones—we have not seen that they are incomprehensible to everybody! There are some Sunday-schools which have made selections of great hymns fitting the religious experience of childhood. These schools find that the children sing them with deep feeling. The children of the public school are given folk songs and not the latest product of the vaudeville stage. Reverence for childhood will give Sunday-school children uplifting music.

There is an inviting field waiting for the expert in religious education and that is the hymnology of the Sunday-school. When a hymn book is produced to fit the different departments of the schools, it will be hailed with delight everywhere.

A BETTER STATE ORGANIZATION.

THE STATE convention has been in session at Peoria this week and one feature of the program is worthy of special mention. This feature is the testimony of leaders who have formerly lived in other states as to the methods of organization of Disciple work found in these more fortunate sections. It is clear that dissatisfaction with the past methods of organized activity in Illinois is to have a thorough hearing.

A CONSTRUCTIVE WEEKLY

The Illinois Christian Missionary Society once rightly conceived itself as an organization for the starting of new churches. In the pioneer days there was real need for aggressive leadership in planting new churches in destitute communities. Long since, however, that work has ceased to be needed in most sections of the state. If there is an occasional community where more churches are needed, there are far more where they need fewer churches.

In recent years there has been a rapid decrease in the number of Disciple churches in Illinois. The few new churches started have been a small fraction of the churches which have died. The loss has often been in country places where changes in the population have rendered the church useless. In too many cases, the churches have died through their unwillingness to co-operate with any reasonable program for supplying a ministry.

It is clear that the state missionary society has some bigger job on its hand than starting new churches, and that is simply keeping alive the ones already started and bringing them up to a condition of efficiency in their communities.

The office of a state missionary society in these days should be a headquarters for efficient methods of church work. It should have agents to organize the churches into co-operation in the calling of ministers. A state society functioning in this kind of way would cease to be a kind of weak imitation of a home missionary society and would have a dignified and worth-while job for all time.

HIGH SCHOOL STUDENTS AND RELIGION.

WITH the opening of the high schools, in many communities a new class will go out of the Sunday-school. The high school age has been notoriously hard to reach. It is worth while examining why.

In the first place, the high school period of development is by nature a skeptical period. The opinions previously held, inherited from society, are given a fresh examination and for a time many of them are put in the discard.

A second fact that needs to give pause to obscurantist preachers is the distinction between the teaching of some churches and the teaching of the high school. When a student hears on Sunday that evolution is now dead and that reputable scientists no longer hold to it, and then that student goes to high school and finds the theory of evolution imbedded in every reference work, and the assumption of every science course which no instructor any longer takes the pains to prove, he naturally wonders.

There is a social fact in the organization of our Sunday-schools which is also significant. There are two classes of pupils which are of the same age. Part of these go to the high school. The remainder go to work. Immediately their thoughts and interests begin to diverge. Yet because of a similarity of age, they are often kept in the same class. This results in teaching and social life for the class that is not adapted to all its members.

The practice adopted by a few cities of arranging for credit work in the Bible, given by Sunday-school teachers who are approved by the public school, is a step in the direction of giving dignity to the study of religion. It is at this time of year that thoughtful church leaders

are more than ever impressed with the need of something which will mean a better shepherding of the youth of our churches who are facing life's greatest intellectual crisis.

THE BOYS IN YOUR TOWN.

ANY fair-sized town may find in its town paper most any evening the story of a juvenile burglary or other misdeed. There are things going on which do not appear in the juvenile courts but which insidiously undermine the community life. Boys are more numerous among the juvenile offenders than the girls. What is wrong with the boys?

In an earlier day the boy spent his vacation working by his father's side, learning a trade, or learning how to farm. The factory system, the unionizing of labor, the child labor laws, these and many other innovations have divorced father from son in industry. The boy is idle where once he was usefully occupied.

It may be regarded as inevitable that where a gang of boys play together without supervision there is sure to be some evil spirit tending to corrupt the whole group. The first remedy for safeguarding the boy is the playground and supervised play. It costs money; but it costs less than crime and immorality cost, in the long run.

Some communities are using the remedy of vacation schools.

The Boy Scout movement, with its long hikes, its camping trips, its nature study, has helped to keep boys interested in wholesome things. The "big brother" movement of the Elks is another good thing for delinquent boys.

But the churches, which are supposed to promote higher ideals than these secular organizations, should leave no stone unturned to keep the boys of the community from becoming delinquent.

MUSIC IN THE HOME.

WHAT do you sing in your home? Do you sing at all any more? There are many things that have tended to displace the old-time "sing" of the religious home. The automobile takes the family away. The moving picture allures. And when the family is at home a kind of "canned" music from graphophone or player-piano has displaced the spontaneous musical expression of the past.

The effects of these changes is seen at church. People do not learn very many hymns in the average modern church. For the most part, fifty hymns would exhaust the list used in a given church. The reason it is hard to use more is that the old-time practice of learning hymns in the home has been dying out.

The question of what to do with Sunday was also answered in the old days of the Puritanical spirit by the use of music in the home. There could be no objections to going to the piano and singing the great hymns of the gospel. Today, along with our larger view of the function of the Christian Lord's Day, there is a real opportunity in the gathering of the family to sing the songs of the common religious experience.

Our homes need the ideal element. It is easy to grow crabbed and discourteous in the relations around the family table. The story read aloud in the evening, the music of the home, the reciting of the more beautiful elements in the family tradition help in building up a home spirit that is admirable and good.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Y. M. C. A. Does Good Work.

Mr. Francis B. Sayre, the son-in-law of President Wilson, has been in the Rio Grande region investigating the work of the Y. M. C. A. among the soldiers and gives a very glowing account of it. He says the organization through its buildings gives the men a touch of home and serves their needs in various ways. The Illinois branch alone transmits three thousand letters a day.

Catholics Have Revenues Cut.

The ban of the archbishop on public dances and gambling devices has hit the church bazaar a hard blow in the Roman Catholic fellowship. A church in South Chicago has given up its annual bazaar and the priest will raise the money by direct assessment. He is asking that each person shall give one day's wage each month, for the next three months. It is believed that the churches will be strengthened by the direct giving.

French Protestant Fund Grows.

The Federal Council of the Churches of Christ in America in a recent report to the press states that it has raised sixty thousand dollars of the \$150,000 which is needed for the aid of the French Protestant churches. A special request has been sent that money should be turned in during the month of September.

A Day for Armenian Relief.

The President of the United States has set apart October 21 and 22 as days for the relief of suffering among Armenians and Syrians. The Federal Council of Churches of Christ in America will send out material to the pastors on the subject. It is stated that nowhere in the world today is there greater need than in these two stricken countries.

Chicago Has "Night Church."

The Night Church of Chicago under the leadership of Rev. Ernest A. Bell and Rev. Myron E. Adams conducts services in Chicago every evening in opposition to infidel propaganda and vice. This is an interdenominational enterprise and Bishop Anderson of the Episcopal church is one of the vice presidents.

A Public Chapel for "Perpetual Adoration."

The new archbishop of Chicago has ordered a public chapel to be opened in which there shall be perpetual adoration. He states that the business and the pleasure of the city never sleeps and that the worship of the city should not cease. The chapel will be in charge of the Sisterhood of the Poor Clare-Coletines.

May Create Canadian Saint.

The Congregation of Rites at Rome has started the difficult process of creating a saint. The name of Father Isaac Jogues has been introduced for consideration. He died at the hands of the Mohawk Indians in 1652 and in 1903 he was declared to be a martyr of the church. Now that the name of Father Jogues is before the Congregation of Rites, it will be the duty of the "devil's advocate" to appear before the Congregation and show why the canonization should not occur. This "devil's advocate" is some priest appointed for this purpose. Once the priest has been canonized, it will then be lawful to offer him worshipful veneration.

Judge Hughes Goes to Church.

Charles Evans Hughes, republican candidate for the presidency, and Mrs. Hughes, worshiped in the First Baptist church of Spokane recently. After the church service an informal reception was held for the distinguished guests. Baptist newspapers have taken much interest in his candidacy.

Send Commission to Japan.

The Baptist Foreign Mission Society has decided to send three men to Japan to study the educational situation in that country. Professor Frederick L. Anderson, of the Newton Theological Institute, and Secretary James H. Franklin will sail early in September and several months later Professor Ernest D. Burton of the University of Chicago will follow and help put into operation the findings of the other two gentlemen.

Big Evangelistic Drive.

A meeting recently held in Chicago provides for a big evangelistic drive throughout the country with the aid of professional evangelists. The Rev. W. E. Biederwolf, D. D., is the head of a commission of the Federal Council of the Churches of Christ and three district superintendents will work under him. A standard has been set up for judging evangelists and thirty evangelists with their teams will conduct a series of meetings in 731 cities, all of which have more than ten thousand of population. The Chicago Church Federation Council has shown much interest in the project.

Priest Opposed to Hibernians.

The priest of one of the largest Catholic churches in Philadelphia has come into the lime-light through opposition to the Ancient Order of Hibernians which held a national meeting at Pottsville recently. Father McDermott believes the Hibernians are similar to the Molly Maguires and un-American in tendency. When the

archbishop issued permission for a corporate communion for the order, the priest protested it and resigned.

The Next Lambeth Conference.

The Archbishop of Canterbury has already sent out tentative announcements of the next Lambeth Conference which will probably be held in 1918. The only interference to this plan will result from a delay of peace. Should the war continue, the conference would probably not be held on the present schedule.

Girls' Class Movement Grows.

The Philathea Bible class movement has made great growth since it was inaugurated in 1895. Over 600,000 young women have been enlisted and the slogan has been raised for a million members in a campaign which will be started soon.

Moving Pictures Will Honor Luther.

The moving picture theaters will soon begin showing many reels of film in honor of Martin Luther and depicting the leading events of the reformation. This is part of the celebration of four hundred years of Protestant history.

Dr. Meyer Suffers Loss.

The many American friends of Dr. F. B. Meyer of England will be troubled to hear that his son who was a soldier in the British army is probably killed. He was last seen going over a German trench with a bayonet. He cannot be located in any of the prison camps. Dr. Meyer, the stricken father, is now eighty years of age and is overcome by his loss.

Professor Athearn Finds Place in Methodist School.

Professor Walter S. Athearn, author of several books in the field of religious education, and formerly an instructor in Drake University, has been engaged by the department of religious education of Boston School of Theology (Methodist) to conduct a model Sunday-school in the local church. He will make use of students of religious education in near-by churches. It is hoped that not only pastors but denominational secretaries and writers may be trained in this laboratory.

Honor Pioneer Preacher.

Peter Cartwright was one of the powerful pioneer preachers of Methodism. Recently the Illinois conference of Methodists in session at Springfield made a pilgrimage to his grave at Pleasant Plains, Ill. An address was delivered by Rev. S. H. Whitlock, D. D., who had had a personal acquaintance with the great preacher.

Speculate About Chinese President's Religion.

There has been much speculation about the religion of the new president of China, Li Yuan Hung. It has been stated he was a Roman Catholic and later this was denied. It has also been reported that he was a Baptist. The truth seems to be that he is not a member of a church unless he has joined very recently, though he is sympathetic with Christianity. His closest Christian friend is a former Jesuit priest, Ma Siang Beh. This man left the priesthood but not the church, that he might devote himself to the aims of the republic. If Li Yuan Hung should join a church, he would doubtless follow his friend into the Roman communion.

Federation of Presbyterians.

Though denominational reunion has not yet come to the Presbyterians, there is the beginning of such a movement in the south where churches of the northern and southern varieties that operate in the same town are federating and thus forming a practical union. Three such federations have been formed in the Ft. Worth presbytery in six months and some other cases are reported from different sections of the south. It is hoped that these federations will lead to a closer fellowship and ultimate reunion of this denomination, which has been divided since the civil war.

tian church and the practice generally in churches of that denomination.

"6. That said churches shall conduct their Sunday-schools in their own buildings, separate and independent of each other.

"7. That the weekly Wednesday night meetings shall be held jointly.

"8. That doctrinal sermons or addresses including, or relating to, any proposition, tenet or belief not held in common by said two church organizations, shall not be delivered in either church building, *unless the person delivering it shall be a member of the denomination in whose building it is delivered.*

"9. Each church shall provide for heating, lighting and caring for its own church building, for the meetings herein provided.

"10. That the usual collections or free will offerings taken at the Sunday church services shall go to and belong to the organization in whose building the services at which time the said collections are taken are held.

"It should be the earnest aim of each and every member to so speak and act that this joining of hands shall be a happy event for each church and that the mutual respect and confidence shown by this arrangement shall continue as an example of Brotherly help.

"In witness thereof the said churches have caused these presents to be executed, this July 28, 1915."

• • •

This agreement was continued in force February 1, 1916, without a dissenting vote. In commenting on the agreement Mr. Condit says: "Neither church building is large enough to house both Sunday-schools or we should have but one. We may sell one building and enlarge the other. Should we use the Congregational building the members of that church have asked that we put a baptistry in their church and observe the Lord's Supper every Sunday."

The church's contribution to the enrichment of every phase of community life has been most pronounced. It has taken a leading part in developing the Parent-Teacher Association, the local Chautauqua, and other work of a social and educational nature. More charitable and relief work has been done by the church during the past year than formerly was done in any ten years. The missionary gifts of both congregations have increased. Both Sunday-schools are doing better than ever before in their history. Clear words and telling deeds on behalf of a united church have increased men's respect for the institutions of religion, and many men who have not cared to attend church heretofore have been enlisted in active support of this enterprise. The young people are attending church in unprecedented numbers.

Mr. Condit is actively engaged in furthering similar movements in other sections of his county. He is withal loyal to the historic ideals of the Disciples, and it is as a fitting tribute to his untiring efforts for their realization that he has been elected president of the Caldwell County Christian Missionary Association.

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Union Church at Hamilton, Mo.

Rev. F. W. Condit, Disciple pastor at Hamilton, Mo., a railroad town of 2,000 inhabitants, has succeeded in bringing about a remarkable co-operation between the local Disciple and Congregational churches.

The pastor of the Congregational church resigned and left his charge in April, 1915. In looking about for a successor, the thought occurred to one of the deacons of the Congregational church that they might co-operate with the Christian church in the employment of a pastor. A union service of Congregationalists and Disciples was held in the Congregational church, at which Mr. Condit outlined his views on the subject of co-operation. A series of conferences resulted, the outcome of which was the following agreement which was unanimously adopted by the two congregations and put into effect Oct. 1, 1915.

"This agreement witnesseth:

"That, whereas the First Congregational church of Hamilton, Missouri, and the First Christian church, of Hamilton, Missouri, both being desirous of the services of a pastor and minister: And, believing that it is possible for the two said Protestant Christian churches to worship together in peace and amity, without sacrificing any of those tenets or principles which distinguish the two organizations and without impairing the unity of either organization:

"Now, therefore, be it understood between the said two church organizations, and the individual members thereof, as follows:

"1. That the purpose of this agreement is that the said churches shall

jointly employ and maintain a pastor and minister, whose duty it shall be to faithfully, impartially and equally serve the said churches and the members thereof, as a pastor and minister, to the best interests of each, not putting the interests of one above that of the other.

"2. That this agreement shall be in force and said pastor shall be employed for a term of six months, beginning October 1, 1915, and ending March 31, 1916, and the Rev. F. W. Condit is hereby employed as said pastor for said term, with notice to him on February 1, 1916, of the intention to renew or cease this agreement on March 31, 1916.

"3. That said pastor shall receive a salary * * * * one-half of which shall be paid each month by each church.

"4. That the usual morning and evening church services shall be held each Sunday, and such services shall be held one Sunday in the church building of one denomination and the succeeding Sunday in the church building of the other, thus alternating, Sunday by Sunday, between the church buildings of the two denominations.

"5. That the church services held in said Congregational church building shall conform to the order of services which is now or may hereafter be established by the said First Congregational church and the practice generally in Congregational churches; and that the church services held in the said First Christian church building shall conform to the order of services which is now or may hereafter be established by the said First Chris-

Disciples Table Talk

Points About Des Moines

Twenty millions of people can leave their homes in the afternoon of one day and reach Des Moines within an hour of the rising of the sun the next morning.

One hundred and forty-two passenger trains arrive and depart from the passenger stations of Des Moines daily. This is the regular schedule. With special trains it is possible to handle fifty thousand people through the passenger stations of Des Moines in one day.

Visitors to the convention can reach Des Moines in a night's travel from Chicago, Minneapolis, St. Paul, Lincoln, Kansas City and St. Louis. From most of these cities, it is possible to leave but little before midnight and reach Des Moines in the early hours the next morning.

Des Moines is within the twenty-four zone of travel of all but a very small percentage of the members of the Churches of Christ. In one day's travel it is possible to reach Des Moines from Albany, Philadelphia and Washington on the east; Memphis and Fort Worth on the south; Colorado and Montana points on the west; and Winnipeg on the north.

Des Moines is close to the great automobile highways across the United States. It is thirty-five miles from the Lincoln Highway, the best known auto route east and west, connecting the Atlantic and the Pacific. Good roads connect this highway with Des Moines at Nevada and Ames, the first named being the crossing of the Jefferson Highway. Tourists coming from the west will do well to follow the Lincoln Highway to Omaha, and to cross Iowa from Omaha to Des Moines on either the river to river road or the Great White Way. Both of these cross Iowa, are plainly marked and generally are in good condition.

Des Moines is on the Jefferson Highway, the principal north and south road of the central United States. Throughout Iowa it follows the former Inter State Trail and is a well marked and well known highway. In general it runs from the Gulf of Mexico to Winnipeg.

Autoists in those sections of the country not served by the Jefferson or the Lincoln Highways can find well marked trails at all of the corners of the state. From the northwest, trails lead to central Iowa from both Sioux Falls, South Dakota and Sioux City, Iowa. From both of these towns well-marked and most of the time well-traveled, roads lead to Des Moines. From the northeast, Prairie du Chien and La Crosse, both connect with good State Association roads to Des Moines.

Iowa can be entered from the southeast either from St. Louis, Keokuk or Burlington and the autoist can have his pick of roads to the center of the state. The Jefferson Highway taps the southwest at Kansas City, but travelers farther to the west can enter the state on good roads at a point near St. Joseph, Mo., or Nebraska City, Nebraska. The Lincoln Highway also is available at Lincoln or Omaha.

Auto tourists will find conditions ideal in Iowa during the month of October. Barring excessive rains, the roads are good, the weather is pleasant and the Iowa prairies, now practically all farm land, stretch away, the brownish-green of the ripening corn, the dull tan of the stubble fields and the green of the pastures and meadows being broken by occasional streams and stretches of woodland. The Iowa orchards (and Iowa has more bearing apple trees than any two of the coast or mountain states), each with its windbreak, surround comfortable farmhouses and spacious barns, each in its way telling of the prosperity of this center of the agricultural wealth of the United States.

Death of Mrs. G. W. Muckley.

Disciples everywhere will be grieved to learn of the sudden death of the wife of George W. Muckley, Secretary of the Board of Church Extension. Mrs. Muckley had been spending the summer at Macatawa, Mich., and had not been ill. On Wednesday, September 6, she was taken with a severe pain in the head, and died very soon, from apoplexy. Dr. Vaughn, of one of the St. Louis churches, was in Macatawa at the time, and did all that could be done for Mrs. Muckley. Mr. Muckley had just left St. Louis for Milwaukee to attend the Michigan convention, and while on the train he received a message from Dr. Vaughn reporting that his wife had passed away. The many thousands of friends of Mr. Muckley will feel for him and for his family the deepest sympathy in their time of sorrow.

Los Angeles Training School for Religious Workers.

A unique enterprise was begun last year by the Christian churches of Los Angeles and vicinity. A school was opened at First church known as the Los Angeles Training School for Religious Workers. It has completed its first year's work and will open the

second year Tuesday, October 3. The School meets every Tuesday evening and continues for thirty weeks and offers eleven courses of study. The courses to be taught this year include, "The Life of Christ," Rev. Russell F. Thrapp, instructor; "Heroes of Israel," Rev. W. S. Crockett; "Bible Geography," Rev. Otto D. Lee; "Primary and Junior Methods," Mrs. Leonora Harper; "Adult Methods," Rev. Geo. C. Ritchey; "Extension Department," Rev. J. Ellsworth Coombs; "History of the Restoration Movement," Rev. C. F. Hutsler and Mrs. G. M. Anderson; "Story Telling," Mrs. Julia Cunningham; "Church Polity," Rev. F. M. Rogers; "Social Service," Rev. F. G. Tyrrell and Rev. L. M. Timmons. This is the only school of its kind among the Disciples of Christ, and is doing much to stimulate interest in all lines of religious work in Los Angeles, Russell F. Thrapp writes. The school is conducted by Mr. Edgar Lloyd Smith, Director of Religious Education for the Christian Missionary Society of Southern California.

Cotner Elects New Chancellor.

At a board meeting of the Trustees of Cot-

ner, Professor Charles W. Erickson was elected to the position of Chancellor of Cotner University, which position was left vacant by the resignation of William Oeschger last spring. Professor Erickson has been principal of the schools at Detroit, Mich., for the last six years. He is a graduate of the Washington and Jefferson University both in the literature and law departments. Professor Erickson is an educator of no mean ability and the official board of Cotner feel themselves fortunate in being able to secure so excellent a man. Miss Catlin of the University of Minnesota has been called to the chair of Physics and Chemistry.

Mayfield, Ky., Church Appreciates Its Pastor.

For many years a dream of attending an Eastern school for a year has haunted J. J. Castleberry, of Mayfield, Ky., church. Recently he resolved to make his dream come true. He presented the matter to his people, and told them of his purpose. He informed them that the offer of a scholarship in Yale had opened the way for him to carry out his plan, and suggested that perhaps they had better secure another pastor, for the good of the work; he did not feel justified in asking them to grant him a leave of absence. Both church board and congregation at once suggested that resolutions be passed granting their pastor a leave of absence for a year, and arranging for a supply preacher. A series of evangelistic services is now being held at the Mayfield church, at the close of which Mr. Castleberry and family will leave for New Haven. The year just closing is Mr. Castleberry's seventh year of service.

More About the John W. Allen Anniversary

In a recent issue mention was made of the celebration in Spokane of the fiftieth anniversary of the entrance upon the ministry of John W. Allen, now living in that city. J. E. Davis, of Central church, sends further facts concerning the unique event. There were over a thousand persons present at the picnic given at Manito Park in honor of Mr. and Mrs. Allen. The hero of the day made the chief speech, and was followed by Dean Hermon P. Williams, of Spokane University. A purse of \$445 was given Mr. Allen as a testimonial of appreciation from his friends. Mr. Davis writes that the celebration came none too soon. Two weeks after the event Mr. Allen was stricken with an attack of heart trouble, and is fast failing. Mrs. Allen was stricken with paralysis six weeks before the celebration, and was not able to leave her bed for the exercises. The picnic was followed a few days later by a banquet of all the denominations of the city given in honor of the aged preacher.

* * *

The Maywood Christian church of Oklahoma City, has called L. H. Otto of Bethany, Mo., to become its minister and it is understood he will accept and begin his work there at once. The Maywood church is just completing an \$18,000 church home which they have erected while pastorless. G. W. McQuiddy, former pastor at Maywood, deserves the credit for this good movement, but he was forced to resign because of ill health just as the ambition of his four years' ministry was about to be realized.

—Pres. I. N. McCash and family motored from Spokane, Wash., to Enid, Okla., during the month of July. Dr. McCash is now actively at work in his new position of responsibility among the Disciples of the southwest at the head of Phillips University at Enid.

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The Disabled Missionary?
The Preacher's Widow and Orphans?
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—Frank H. Lash, of El Reno, spent his vacation motoring through Oklahoma, Kansas, and Missouri renewing old acquaintances and visiting en route. He reports one addition to his congregation Sept. 3, the first Lord's Day after his arrival home.

—Galen L. Rose, of Cimarron, Kan., has been called to Chico, Cal., and has accepted, to begin the new task in October.

—J. C. Richards has resigned the work at Lancaster, O., after a pastorate of eighteen months.

—H. H. Peters, recently resigned at Paris, Ill., to accept the leadership of the state Missionary Society, writes that his work is starting off in good shape, and that he believes a splendid campaign lies before him.

—Prof. Colby D. Hall, of the Brite Bible College, Ft. Worth, Tex., has returned to his work there after spending the summer studying in Columbia University, New York City.

—The death is reported of Judge W. A. Evans, of Bonham, Tex. Judge Evans was a most useful citizen of Texas, and a well-known Disciple. He came from Kentucky to the Lone Star state in 1857. He was eighty-seven years of age at the time of his demise.

—The chief speaker at the yearly meeting of the Steuben county, Ind., churches of Christ was O. E. Tomes, who gave several addresses. Some of his topics were, "What Is a Christian?" "The Church of Christ Today," and "The Man Christ Jesus." Other speakers were Cecil Sharpe of Hammond, Ind., C. R. Scoville, and Miss Bertha Clowson, just returned from Tokio, Japan, where she serves as living-link missionary for the Steuben county churches.

—Grant W. Speer, of Toledo, O., Central, gave the leading address at the yearly meeting of the DeKalb county, Ind., Christian churches. The date was August 26 and 27. More than a thousand people were in attendance at the meetings.

—The Board of Ministerial Relief reports total receipts of \$31,211 for the eleven months to Sept. 1. This is a gain of nearly \$10,000 over the same period last year. But the advance of the Pension roll from 124 to 144 leaves the work under the same stress that has marked every year of its progress. The year ends Sept. 30, and this month is expected to bring in \$15,000 besides the \$6,000 of the 20 per cent proposition, which is already assured.

—W. Vernon Lytle closed his work with the West Union, W. Va., church August 27, in a union service with the other churches of the town. The large attendance at this service bespoke the high esteem and respect held for this spendid young man and his charming wife. Mr. and Mrs. Lytle leave to complete their work for the Ph.D degree at Yale University. J. R. Sloan of Bethany, West Va., has accepted a call to this church.

—Bruce Brown lectured at Surprise, Neb., recently and there was a total of \$3,480 in paid admissions to the Chautauqua to hear him.

—State Secretary A. R. Spicer of Oklahoma, who suffered a serious breakdown in health, is improving slowly, but will not be able to resume his work for several months. Frank H. Lash, pastor at El Reno, sends this report.

—G. Lyle Smith, formerly pastor of the church at Chickasaw, Okla., has accepted a call to minister for the congregation at Bentonville, Ark.

—Charles D. Priest, pastor at Blockton, Ia., and Miss Wilma Waldrup, one of the young ladies of the church, were married on Sept. 3 at the home of the bride, Arthur Dillinger, pastor at Altoona, Ia., a classmate of Mr. Priest, officiating. Mr. Priest has been pastor at Blockton for two years and has been successful. Miss Waldrup was a member of his church. After a honeymoon spent in western Nebraska, where Mr. Priest will hold a meeting for one of our frontier churches. Mr. and Mrs. Priest will attend Drake University. Mr. Priest will finish the work for

a B.D. degree this year. Mrs. Priest will take further work in music and art, in which she is already accomplished.

—A contract has been awarded to a construction company for the erection of a new church building by First church, Enid, Okla., where A. G. Smith ministers. The building will be a modern church and Bible-school workshop costing \$34,700.

—Frank H. Lash, pastor of First church, El Reno, Okla., addressed the Hydro, Okla., Chautauqua, August 6, on "The Divine Philosophy of Life." Mr. Nash was recently elected president of the Ministerial Alliance of his city.

—R. N. Robertson, recently resigned at Watseka, Ill., has been called to the work at Shelbyville, Ill., to succeed W. G. McColley, who has taken the pastorate at Maplewood, Mo.

—M. E. Chatley, of Memorial church, Rock Island, Ill., spent the month of August in Ohio and Pennsylvania, preaching on one Sunday at Ravenna, O., where he spent several years of his ministry.

—The Lawrence county, Ind., churches gave a great picnic dinner as a feature of their annual meeting, and W. H. Smith, of Bloomington, Ind., and L. H. Graham, of Bedford, gave the addresses. The work at Bedford and in the other churches of Lawrence county, is reported in fine condition.

—The young people of the Disciples' churches of Buffalo, N. Y., recently held a union rally at Delaware Park. Over 125 persons were present. Japanese lanterns and an address by Austin Long were features. Another rally is planned for November.

—The plans for the new \$100,000 building of Broadway church, Lexington, Ky., provide for a structure of four stories, including basement. Mark Collis leads at Broadway.

—Mr. Kalane, a young negro from the east coast of Africa, who has attended the Disciples' school in Edwards, Miss., talked recently at First church, Lincoln, Neb. The pastor explained that he was a native of Africa and lived there till after the outbreak of the Boer war when he fell in with a Christian man who influenced him to become a Christian and to seek an education. W. H. Book, pastor of Tabernacle Church, Columbus, Ind., is backing Mr. Kalane. It is reported that Mr. Kalane gave an interesting talk, showing the effects of education and Christian thinking. A free will offering was taken for him.

Education Contributions

Should reach the office of the Board of Education on or before

September 30, 1916

Credit in the Year Book

Will be given churches for contributions made between July 1, 1915, and September 30, 1916, and these reports will hereafter conform to the missionary year.

Board of Education of the Disciples of Christ.

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gain is more than the total receipts of the society in 1891.

August was a great month—the greatest for August in our history. The receipts amounted to more than \$90,000. There were several most encouraging gains.

The present situation, briefly stated, is this: If the receipts during September are as large as they were in September, 1915, the \$500,000 is assured. That means the income for the month must be about \$149,000.

However, some receipts were received in August this year that were entered in September last year. These must be overcome to insure the \$500,000.

We believe the friends will not permit this great opportunity to go by default. There is too much involved.

No one victory will count for more by our people just now than to reach \$500,000 for Foreign Missions. We are almost sure never to give less again if we reach this mark.

Please let no church or Sunday-school, or Endeavor Society, or personal friend fail in this crucial hour.

The Living-link churches can be counted upon to do their duty.

Now that great host of churches that have not given anything this year ought to be heard from, and many will be heard from before September 30.

Will not the clear notes from the workers pierce our dull ears these closing days of the missionary year? Tibet cries from the roof of the world. The Congo cries from the submerged continent. India asks with a tenderness and grace to touch the dullest of us who abide at home. The teeming millions of China call out of their darkness, long and loud. All the missionary force, in all the fields, are over-worked. The children and wives of the missionary wonder why we are so tardy in sending reinforcements when the opportunities are so great.

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The American Society's Contribution to the Convention

At the coming International Convention of Churches of Christ in Des Moines the American Christian Missionary Society will present its past year's work covering nine great departments, as follows:

1. Evangelism; showing the results of the labors of its corps of Evangelists in cities, states and provinces throughout North America, including work in the far South along the Mexican border; in the far North in the Provinces of Canada and the states of the Northwest. This will be a splendid record of meetings held, of converts made and of new churches established.

2. Conservation; showing the fields in which the Society has rendered assistance in bringing mission churches toward self support and in conserving the results of evangelism. Strong churches in more than forty of our larger cities have thus been developed.

3. Educational. In its Bible school session the American Christian Missionary Society will set forth the work of its twenty-three field workers in twenty-five states; its trained specialists in departmental Bible-school efficiency and its schools of methods and labors of its Commission on Standardization.

4. Supervisory. It will exhibit an array of experts, otherwise known as National, State, Provincial and City Secretaries, covering practically every state and province of North America with men who have upon their hearts, as successors of St. Paul, "the care of all the churches."

5. Immigrant Missions. Half of Thursday afternoon will be devoted to the work of the Commission on Immigration, in a conference covering the field of immigrant missions, the equipment of the Disciples of Christ for immigrant work, the classes of immigrants most accessible to this religious body, the character of training required for leadership among immigrant forces and the equipment of our colleges for the preparation of such leaders. This great session will be under the leadership of Finis S. Idleman of New York.

6. The Commission on Foreign Relations will set forth the situation in the lands from which our immigrants come.

7. The Rural Church. Another half of Thursday afternoon's program will be de-

voted to a conference on the Rural Church under the leadership of Alva W. Taylor of Columbia, Mo. Eighty-two per cent of the churches of our brotherhood are in rural communities. This will be a great session.

8. Co-operation. The reports will show the fields of co-operative efforts in which our Communion, through the Home Missions Council, labors with other religious bodies in America for bringing in the Kingdom of God.

9. Statistical. As statistician for the Disciples of Christ, the Society will show the growth of our people, indicating the fields of our comparative strength and those of our greatest opportunity.

The American Christian Missionary Society will report the opening of Alaska as a Home Mission field, the sending of its first missionary, Harry Munro, into that field in June. In the sessions of this Society the pioneers of our religious movement will be introduced, missionaries presented from the various fields of our frontier and from the great cities. Secretary Grant K. Lewis, in a map survey of the American field will use one of the largest and finest maps of North America, showing the distribution of the Disciples, which has ever been made. The address of President Burnham will set forth the present strategic needs and opportunities and outline the policy which should be pursued for the next five years. The day will be crowned by an evening address by one of our greatest evangelists, Brother E. E. Violet, who will speak on "America and the Next Religious Awakening."

No finer program was ever prepared for the American Christian Missionary Society than that which is in preparation for Des Moines. Thursday will be a high day at this Convention.

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The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

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DISCIPLES AT THE UNIVERSITY OF CHICAGO SUMMER SESSION.

The University of Chicago has maintained its reputation for attracting an increasingly large number of Disciples at its summer sessions. During the quarter just completed, in which the attendance was approximately five thousand, a very large number of teachers, ministers, missionaries and others of our own communion enrolled for work. This fact is testimony more eloquently than words to the wide opportunities offered by the University, and to the increasing appreciation of the value of graduate work. Many of those in residence this summer have had wide experience in their various fields, but have either returned to the University in candidacy for higher degrees, or else have come for a brief time without thought of taking a degree, but merely for the intellectual stimulus of a few weeks in an academic atmosphere.

• • •

Among the Disciple members of the faculty in residence this summer were Prof. McClintock, Prof. Willett, Prof. Clark, Dr. Ames, Dr. Sharp, Dr. Kitson, Mr. Carr, and Mr. Henry. Among the visiting faculty members was Prof. W. A. Parker of Pomona College, California.

Our missionaries were represented by Mr. and Mrs. W. C. MacDougall, and W. E. Gordon, of India; A. F. Hensey and H. C. Hobgood of Africa; and Mr. and Mrs. C. E. Robinson of Japan.

Among the teachers in residence may be mentioned: J. C. Caldwell and T. J. Golightly who are beginning their work at the Drake Bible College the former as dean and the latter in the department of Religious Education; Miss Pearl Ruby, instructor in Domestic Science at Drake; Carl Taylor of the University of Missouri; E. W. Dellaamp of the department of Latin, at Transylvania; Ralph L. Records, also of Transylvania; R. L. McQuary, recently called to the chair of Biblical literature at Eureka; W. O. Lappin, of Atlantic Christian College; and Miss Louise O'Neill of the Lexington, Ky., High School. Mrs. Norton, Librarian at Transylvania and Miss Rae Stockham, Assistant Librarian at Drake, were also in residence.

Many of the ministers spent either one term or both at the university, including: A. L. Huff, Geo. F. Chandler, John L. Imhof, Howard E. Jensen, Mart Gary Smith, Jewel Mathews, Alvin E. Hottell, Robert C. Lemon, E. S. Bledsoe, Clay Trusty, C. R. Stauffer, and J. Leslie Lobingier.

• • •

Other summer students included: Charles J. Ritchey, Fellow in the New Testament department; Dr. E. T. Murphy of Chicago; Miss Estella Saunders, a student volunteer; Mr. Wiggins and Miss Zazel Lent of Eureka; W. B. Bodenhafer and William A. Crowley, both doing Doctor of Philosophy work; B. E. Holcoly; H. B. Kilgour; Mrs. Harbison; Mrs. A. L. Huff; Misses Stella Buchanan, Jessica Spencer, Annie Fillmore, Bertha L. Merrill, Bessie E. Beckett, Nell Rice; Mrs. Records; Mrs. Phoebe F. Mathews, and Mrs. Bledsoe.

The Disciples' Club of the university offers an opportunity for fellowship and acquaintance. Under its auspices two outings were planned for the Lake Shore in Jackson Park. One was held to the delight of all who attended. The night set for the other was rainy and disagreeable, but more than thirty people met at the Hyde Park church, hurriedly set up tables, and tried to enjoy the picnic lunch and the extemporaneous speeches as much as they might have done in moonlight by the shores of Lake Michigan.

Two most interesting meetings of the club were held in Haskell Hall during the second term, Dr. Herbert L. Willett addressing the first, and Dr. Willis A. Parker of Pomona College the second. It is customary to hold similar meetings during the year at frequent intervals.

The officers of the Disciples' Club for the present year are: President W. C. MacDougall; vice-president, H. E. Jensen; secretary, Bertha Merrill; treasurer, Mart Gary Smith.

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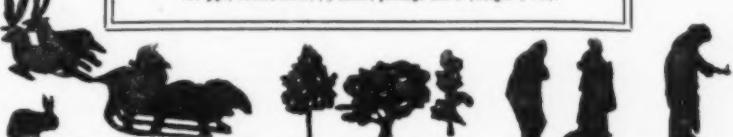
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The General Convention in Des Moines

BY GRAHAM FRANK.

As I came home from my vacation at Macatawa, Michigan, I spent a day in Des Moines and had a conference with the Executive Committee and the Chairmen of several of the local Des Moines committees. I am sure it will be gratifying to all the churches to know that the preparations for the convention are going forward in the most promising manner. Under the direction of President Hill M. Bell, chairman of the Des Moines committee, all the local committees are working harmoniously and joyfully in preparation for the coming of a great host of Disciples to Des Moines, October 9 to 15. From all that I could see and find out, there will be nothing left undone to receive and care for the convention in the best possible way. They are expecting a great attendance. Counting on the fact that Des Moines is cen-

trally located in reference to the great body of our people, they confidently expect one of the largest conventions of recent years.

There are many good hotels and comfortable homes where the attendants of the convention may stay. I suggest that those who expect to attend write soon to the Chairman of the Entertainment Committee, Mr. B. D. Van Meter, Drake University, Des Moines, telling him what accommodations they wish and asking him to make reservations for them.

As the time for the convention approaches the churches should be planning to select their representatives. If we are ever to have any real co-operative life, it will come only by having the local churches take a vital part in it. It can never come by having the churches feel that they have discharged their

obligations when they have given their money to the Missionary Societies. As well expect to have strong local churches when the members content themselves by meeting the financial obligations while they absent themselves from all services of the church. We should have representatives from at least two thousand churches at the Des Moines convention.

...

Another interesting matter that has recently come to my attention is that of the reports sent in answer to the request in the first letter of the Attendance Committee for names of those with whom the committee might correspond in regard to the Des Moines Convention. Great numbers of preachers responded. The Attendance Committee will correspond with all those whose names were sent. On the card provided for sending in these names was a line "Suggestions for the good of the Convention." I have gone over these cards and give here some of the suggestions. Each one is from a representative preacher. The ones I have selected are as follows:

"Provide time for discussion of business, secure participation of largest possible number, under proper control."

"Advertise every good feature thoroughly. Get information to the churches as well as to the ministers."

"Don't stress the General Convention too much—I believe you 'Gen. Con.' fellows are honest, dependable fellows, but a lot of us don't agree with you. We hope it won't be made a test of fellowship."

"Let us have fewer speeches and more conferences. It is a weariness to the flesh to try to listen to three long-winded addresses in one evening."

"You are hitting the nail on the head in the effort for a more general attendance."

"Do not have speaking and business sessions in such proximity. Whole days or parts of days exclusively for business."

"Put as many new speakers on the program as possible, men whom we have not had the privilege of hearing."

"Insist on a delegate convention. Make it a delegate convention. Less oratory—more business."

"Let brotherly love continue."

"A more democratic convention. Cut out fifty per cent of the big speeches—more discussion from the floor. A more strict delegate convention."

"Give more time for discussion from the floor. I think it is important. We always have to hurry too much."

"Try hard for a representative gathering. There is no plan as likely as the delegate plan."

"Shorter sessions. More time for discussion of business, more time for prayer. Unity."

"Urge that every church be represented. Give adequate time for business. Seek for spiritual values. Make us feel the seriousness of our task."

As I have gone over these suggestions, I have been greatly impressed with the deep interest our preachers have in our organized life and work and with their ability to help develop it and direct it. We have great unused power in our local churches and in our preachers. The General Convention was organized with the view of discovering and using this power for the progress of the kingdom.

Everything that I see now indicates that the Des Moines Convention will be both good and great.

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